Avadhoota Poondi Mahan of Poondi, Thiruvannamalai dist., Tamil Nadu, India

Info is given under following headings:

Greatness of Avadhuta Poondi Mahan..location..his parents..his birth..childhood..young age...spiritual inclinations...His guru...sadhana...teachings...his temple or Ashram...his main disciples...miracles performed if any ..his written works... or discourses..final days...death...samadhi or memorial ashram..present state of ashram and daily routines..any other info..

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AI Overview

Poondi Mahan (also known as Sri Poondi Swami or Aatru Swamigal) was a revered 20th-century saint and *Avadhuta* who lived in Poondi village, Kalasapakkam Taluk, Thiruvannamalai District, Tamil Nadu. Known for his profound spiritual energy, he attained *Maha Samadhi* in 1978 and is highly revered by devotees worldwide. [1, 2, 3, 4, 5]

Key Aspects of His Life and Legacy

- Divine Manifestation: First appearing in the region around 1935, he often behaved like a child or an unworldly ascetic. He never asked for food or water, wore old torn clothing layered over one another, and spent days in deep meditation. [1, 2, 3, 4]
- Spiritual Stature: Highly realized saints like Kanchi Maha Periyavar, Sri Gnanananda Swami, and Kirupananda Variyar highly respected him. Kanchi Periyavar famously described ordinary devotees as "bulbs" and Poondi Mahan as the "transmitter" of cosmic spiritual energy. [1, 2, 3, 4]
- The "Aatru Swamigal" Title: He is affectionately called *Aatru Swamigal* ("River Saint") due to his practice of sitting immersed in meditation by riverbeds, surviving even heavy floods without harm. [1, 2, 3]

Visiting the Jeeva Samadhi

- Location: Poondi, Kalasapakkam Taluk, Thiruvannamalai District, Tamil Nadu (approximately 20–25 kilometers from the main town of Thiruvannamalai). [1, 2]
- Daily Schedule: The temple is open daily from 05:00 AM. Daily *Abhishekam* takes place at 09:30 AM, followed by *Maha Mangalarthi* at 10:00 AM and *Prasadam* distribution at 10:15 AM. [1]
- Official Website: For further details, Seva information, and to plan a visit, check the Poondi Mahan Official Website. [1, 2]

Ref: Google Gemini

Greatness of Avadhuta Poondi Mahan

Avadhuta Poondi Mahan was an extraordinary, fully enlightened saint who lived in the absolute state of *Brahmasthithi* (abiding constantly in the Supreme Consciousness). He was a true *Paramahamsa* and *Avadhuta*, completely detached from body-consciousness and worldly conventions. He lived in a state of *Ajagaravastha* (inert like a python, moving or eating only when prompted by external forces) and *Nirvikalpa Samadhi*.

His spiritual stature was so immense that contemporary spiritual giants held him in the highest regard:

- **Kanchi Maha Periyavar** (Sri Chandrasekharendra Saraswathi Swamigal) beautifully remarked: "We are all like bulbs. But Poondi Swami is like a transmitter. The bulbs do not light up until the transmitter is switched on
- "We are all like bulbs. But Poondi Swami is like a transmitter. The bulbs do not light up until the transmitter is switched on."
    - **Sri Gnanananda Swamigal** of Thapovanam, when asked about him, directly declared: *"He is the topmost."*

- # Location

The Mahan spent the major part of his life and spent his final decades in **Poondi**, a serene village in the Kalasapakkam Taluk of the **Thiruvannamalai District, Tamil Nadu, India**. The village lies about 7 miles from Polur on the Vellore–Tiruvannamalai route, with a majestic view of the sacred Arunachala Hill in the distance.

His Parents, Birth, Childhood, and Young Age

- **Lineage & Antecedents:** There are no official records regarding his exact birth date, biological parents, family lineage, caste, or original name. To the world, he simply appeared as a fully realized soul.
- **Early Presence:** Devotees first began noticing him around **1935**. When he first arrived in the vicinity of Kalasapakkam, he appeared to be a young man of about 20 years. He wandered through the villages, carrying a bundle of clothes on his shoulder, wearing multiple layers of shirts, and keeping his hair unkempt and dry.

- # Spiritual Inclinations, His Guru, and Sadhana

    - **Guru:** He had no formal human Guru in the worldly sense; he was a *Swayambhu* (self-manifested) mystic who woke up directly into the highest state of Advaitic realization.
    - **Sadhana:** His *sadhana* was characterized by radical body-detachment. In his early years, he would sit deeply absorbed in *Yoga Nishtha* amidst thorny cactus bushes or on the scorching sands of the seasonal Cheyyar riverbed during peak Indian summers. He would walk continuously without food or water for days and weeks, and then suddenly sit down in one spot for months together without moving an inch. He was entirely oblivious to rain, heat, insects, or filth.
- # Teachings

Poondi Mahan did not deliver formal lectures, write commentaries, or establish dogmas. **His life itself was his teaching.** He taught through total silence, intense presence, and rare, brief, cryptic responses that perfectly mirrored the inner purity and intention of the seeker. He epitomized the Upanishadic ideal of *Summa Iru* (being utterly still in the Self).

His Temple or Ashram (The Pyal / Thinnai)

In **1959**, the Mahan walked onto the raised outdoor concrete veranda (**Thinnai / Pyal**) of a house on the main road of Poondi village. He sat down there and **never stood up or left that specific porch for the next 19 years** until his departure from the world. Out of reverence, the house owner eventually moved his family elsewhere, leaving the entire house to serve the Swami. This humble veranda became his open court (*Darbar*), accessible to thousands of seeking souls day and night.

His Main Disciples

He did not formally initiate "disciples" or build a hierarchy. However, he had a dedicated circle of close attendants and devotees who looked after his physical form like a child.

- Local devotees and close attendants daily bathed him, changed his clothes, and meticulously cleaned the porch.
- Prominent saints, sadhakas from the Himalayas, and thousands of common folk from across Tamil Nadu came to him to seek spiritual guidance and material relief.

- ## Miracles Performed

Though completely detached from them, numerous miracles occurred naturally around his powerful aura:

  - **The Transformed Offerings:** Devotees constantly heaped fruits, snacks, and flowers in the room adjacent to his porch. These items would lie there for years without decomposing, rotting, or emitting any foul smell.
  - **The "Transmitter" Energy:** He frequently cured terminal illnesses like advanced diabetes and blindness simply by his silent glance.
  - **Materialization:** On several occasions, he turned handfuls of river sand into pure sugar crystals to distribute to children.
  - **Omniscience:** When a distressed devotee came to him after losing a highly valuable ring, before a word was spoken, the Mahan simply said, *"Go and search in the drainage hole."* The devotee went home, opened the drain, and retrieved the ring.

- ## His Written Works or Discourses

Poondi Mahan left behind **no written works, poems, books, or recorded discourses**. He was an embodiment of the silent *Avadhuta* path. His state was that of pure, unblemished consciousness beyond the realm of written script.

Final Days, Death, and Samadhi

  - **Mahasamadhi:** Sri Poondi Mahan consciously left his physical form on **November 3, 1978** in an utter state of peace.
  - **The Phenomenon:** Even though there were no weather forecasts for rain, a torrential downpour lashed the region for three consecutive days immediately following his passing. This delayed his burial, allowing thousands of grieving devotees from far and wide to travel and receive his final *Darshan*.
  - **The Radiant Form:** Witnesses reported that during those three days, his body did not stiffen, decay, or smell; instead, a distinct, divine golden glow enveloped his form. He was subsequently interred in **Jeeva Samadhi** exactly at the spot on the veranda where he sat for 19 years.

Present State of Ashram and Daily Routines

Today, the site of his veranda has been beautifully preserved and consecrated as the **Sri Poondi Mahan Samadhi Temple**. It remains a vibrant, high-energy spiritual transmitter that draws thousands of spiritual seekers and afflicted souls.

The ashram follows a strict, peaceful daily devotional routine:

Program	Time (IST)
Temple Opening Time	05:00 AM
Daily Abhishekam (Sacred Bath)	09:30 AM
Maha Mangalarthi (Main Arati)	10:00 AM
Prasadam Distribution	10:15 AM
Temple Closing (Noon Break)	01:00 PM
Temple Reopening	03:00 PM
Evening Pooja & Mangalaarthi	06:00 PM
Temple Closing Time	08:30 PM

Any Other Info

- **The Ajakaravastha Lifestyle:** The Mahan never fed himself. If an attendant placed a small lump of food into his mouth, he would calmly swallow it. If a hundred people lined up to feed him, he would absorb it all without physical distress. Conversely, if no one fed him for months, he would remain completely content without asking. He never even brushed away the flies that sat on his body, as he was entirely unlinked from the physical frame.
- **Annadanam Seva:** In accordance with his boundless compassion, the modern ashram places a massive emphasis on continuous **Annadanam** (free distribution of blessed food) to all visitors, sadhus, and the poor, preserving the timeless grace of the Poondi landscape

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Avadhoota Poondi Mahan

Avadhuta Poondi Mahan (also known as Poondi Mahan, Poondi Swami, Aatru Swamigal, or Poondi Swamiyar) was a 20th-century Tamil Nadu saint revered as a high-level Avadhuta (a liberated being beyond ego, duality, and social norms) and Siddha.

He exemplified *Brahmasthithi* (the highest spiritual state) and *Ajagaravastha* (like a python—motionless, detached from the body, accepting whatever comes).

He lived mostly in and around Poondi village (near Kalasapakkam, Tiruvannamalai district, Tamil Nadu), radiating intense spiritual energy that drew thousands despite (or because of) his unconventional, seemingly “mad” or childlike demeanor. Great figures like Kanchi Mahaperiyava (Chandrasekarendra Saraswathi) praised him highly, calling him a “transmitter” while others were like “bulbs,” and stating that Poondi Swami was among the topmost. Sri Gnanananda Swami and others also revered him.

Location

Poondi village, Kalasapakkam Taluk, Tiruvannamalai District, Tamil Nadu (about 20 km from Tiruvannamalai, near the Cheyyar River). He wandered in surrounding areas earlier.

Parents, Birth, Childhood, Young Age

Details are largely unknown, as with many Avadhutas (e.g., Shirdi Sai Baba). No confirmed name, place, or family background. He was “found” or first prominently noted around 1935 in the Kalasapakkam area, appearing like a mentally disturbed mendicant or former military man—tall, strong build (described in some accounts as ~7 feet), roaming villages. By the time he settled more visibly (around the 1950s–60s), he seemed in his 20s or older, but his age was hard to gauge as he showed no aging signs. He showed no interest in revealing personal history.

Childhood and early life: Unknown; he emerged as a wandering, detached figure with sharp eyes, intense presence, and complete bodily indifference.

Spiritual Inclinations

From the start, he displayed profound detachment: sitting motionless for weeks/months, ignoring heat/cold/rain, eating minimally or whatever was fed, and showing no concern for the body (e.g., ants burrowing into flesh without reaction). He immersed in yoga nishtha (deep meditative absorption) on riverbanks. He was beyond conventional practices—no visible mantra chanting or lectures—but embodied highest non-dual realization.

Guru and Sadhana

Guru unknown; he did not disclose it. His sadhana appears self-accomplished or from prior lives, manifesting as total *ajagaravastha* (python-like stillness) and bodily transcendence. He wandered for decades before settling. Some accounts link him to broader Siddha traditions in the Tiruvannamalai region.

Teachings

Sparse verbal teachings; he spoke little, often in cryptic, indirect, or reflective ways (mirroring the devotee's mood or state). His primary "teaching" was through presence, example of radical detachment, and silent transmission of energy/grace. He emphasized living in the moment, non-attachment, and faith. Rare utterances addressed devotees' issues practically or spiritually (e.g., solving problems intuitively, guiding moral choices). He blessed without fanfare and reflected purity like a mirror. Devotees learned from serving him and witnessing his equanimity.

Temple or Ashram

The main site is the Sri Poondi Mahan Aatru Swamy Ashramam / Temple at Poondi village (on the main road, where he sat on the *thinnai*/verandah). There are associated sites in the area, including near the river and possibly multiple trusts/committees managing it today.

Main Disciples/Devotees

Many unnamed devotees served him (e.g., feeding, bathing, cleaning like a child). Notable: Subramani (tailor who attended him for years), a Himalayan sadhaka who dedicated his life after guidance, and others like Pillaru Pachhapanayanar, Manikya Nayanar, Sri Vellayan. Thousands visited; he influenced broader recognition among saints and devotees.

Miracles Performed

Many leelas (divine plays) reported:

- Survived floods buried in sand/mud, found alive and unmoved.

- Ants burrowing through his body without reaction.

- Instant knowledge of hidden items (e.g., lost ring in drain).

- Healing (e.g., making a dumb boy speak).

- Bilocation or rapid return after being abandoned elsewhere.

- Fruits/offering piles not rotting or smelling for years.

- Tiger vision to a devotee.

- Prophetic words (e.g., students passing exams; future professions).

- Heavy rains after his passing aiding darshan.

His mere glance or presence transformed people.

Written Works or Discourses

None known. He did not write or give formal discourses. Any “teachings” come from devotees’ reminiscences and experiences. Biographies exist in Tamil (e.g., by KR Sivakandhan).

Final Days, Death, Samadhi/Memorial

He sat motionless on the house verandah from ~1959 until 1978. Three days before mahasamadhi (Nov 1978), he mentioned traveling north to inform “persons”/18 Siddha Purushas. He visited the infant Supreme Pontiff of Hinduism (per some accounts) before returning. On Nov 3/4, 1978, breathing slowed peacefully; he shed the body. Heavy rains followed for days (body did not decompose, glowed). Samadhi is at the Poondi site where he sat.

Present State of Ashram and Daily Routines

The ashram/temple remains active with daily worship, annadanam (free meals), and darshan at the samadhi. Devotees visit for blessings; routines include pujas, maintenance by committees, and events. It preserves his energy as a serene, powerful spot near the river and Tiruvannamalai. Multiple sites or groups may manage aspects.

Other Info

- He smoked only if offered and was fed like a child.

- Complete bodily unawareness: wore layered dirty clothes, accepted decorations/vibhuti changes indifferently.

- Hailed as “Samrat” (emperor) among Avadhutas.

- Linked in some narratives to blessings for spiritual lineages.

- Videos and devotee accounts (e.g., in *Mountain Path*) capture his living presence.

His life exemplifies the pinnacle of Advaitic realization—living as pure consciousness, unbound by the body or world. For deeper details, visit the ashram or refer to Tamil biographies and devotee sites like poondimahan.org.

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Ref: ClaudeAI

Sri Poondi Mahan — Avadhuta Attru Swamigal

Greatness of Poondi Mahan

According to Sri Adi Shankara, a Brahmavarishtan (Avathoothar) would either be like a child, mentally unattached, or beyond worldly senses. It is rare to have all the features described in the Shastras — and it is rarest of all to be like Poondi Mahan, who was hailed as "Samrat" (Emperor of Spiritual Realization). (Poondimahan)

The Pontiff of Kanchi Kamakoti Peetham, Sri Chandrasekharendra Saraswati Swami, said of Poondi Swami: "If we are all light bulbs, Sri Poondi Swami is the transmitter. These bulbs do not light up until the transmitter is switched on. A transmitter never fails — he is the transmitter who never fails." (poondiswami)

Sri Gnanananda Swami declared "He is the topmost" when asked about Poondi Swami. Similarly, Sri Sankarananda Swami, Sri Poornananda Swami of Salem, Sri Padha Swami of Brindavanam, and Sri Kripananda Variyar all had the darshan of Poondi Swami and held him in the highest reverence. (poondimahan)

Location

The Ashram is located at Poondi & Post, Kalasapakkam Taluk, Thiruvannamalai District – 606 751, Tamil Nadu, India. (Poondimahan) The temple is located approximately 32.3 km north of Thiruvannamalai. (Sannidhi)

Parents, Birth & Early Life

Just as in the case of great saints like Sri Shirdi Sai Baba, Akkalkot Maharaj, Manikya Prabhu, and Mayi Amma, nobody knew the previous life history of Sri Poondi Swami. Some devotees tried in vain to discover such details. (Poondimahan) His parentage, birthplace, and birth date remain unknown — a hallmark of the Avadhuta tradition, where the saint transcends all personal identity.

Childhood & Early Appearance

Sri Swami reached Kalasapakkam village, Tiruvannamalai district, around 1965. By the time he arrived there, he appeared to be about 20 years old. He used to wear a shirt over another one and had a bag of clothes on his shoulder. His eyes were filled with rheum all the time. He used to roam with dirty clothes, dry hair, and an unwashed body — but his looks were very sharp and his eyes used to shine greatly. (Poondimahan)

He always used to sit in the cactus bushes in Kalasapakkam. Once some farmers found him in the bushes and brought him out. He did not speak anything with anyone. He never asked for food or water. Whenever he felt hungry, he used to eat cactus fruits and sand from the river. He used to immerse himself in intense yoga nishtha on the banks of the river for days together without caring for heat or rain. (Poondimahan)

Earlier Wandering Years

Sri Poondi Swami was first seen around 1935 in a village called Kalasapakkam, about twenty miles from Thiruvannamalai. When he first revealed himself to public gaze, he had assumed the mien of a mad person. With his gait and well-built physique he appeared to the villagers to be a retired military man. He stayed first in the Kakkamgalai Pillaiyar temple and then in a dilapidated mosque by the side of the road. Later he stayed in the Draupadi temple and under trees by the roadside. (poondiswami)

He used to wear a long shirt-like garment reaching below his knees and would never remove it even when it became torn and bedraggled. If someone gave him another shirt, he would not remove the old one but wear the new one over the old. His shirt pockets would be filled with old, empty cigarette packets, cigarette stubs, and old scraps of paper. He would never ask anyone for anything — even food or water. If anyone offered him food, they would have to feed him as they would a child; he would never feed himself. (poondiswami)

Spiritual Nature & Sadhana

The Swami was the personification of the ajagarabhava — the immobile, passive state — as defined in the Yogashastras. He roamed hither and thither near the village of Poondi until around 1960, when he sat down on the raised porch of a house by the side of the road. He never left that porch again for eighteen years until he attained Mahasamadhi in 1978. (poondiswami)

We all know of mahatmas who might have transcended their physical body senses temporarily, but sometimes they returned to the normal state. The case of Poondi Swami was more advanced still — he never cared about his body at all. A devotee once observed that Swami never even had the sense that he had a body. Ants once made a hole from his foot to his knee and came out from the knee — while eating his flesh and blood — and Swami did not have any awareness of it. (poondimahan)

He had not even the need to move out even one step. He was just like a mirror — whatever expression the approaching devotee carried, that same expression would appear on Swami's face. If a photographer approached timidly with fear, that same expression came on Swami's face. If someone talked in a friendly, intimate way, Swami also responded that way. Whatever he expressed was not his own expression, but that of the person who received it — he himself had no expression at all; he was completely transparent. (poondiswami)

His Guru

No formal human guru is recorded for Poondi Mahan. His origin and background were completely unknown, like those of other Avadhutas such as Shirdi Sai Baba and Akkalkot Maharaj. (Poondimahan) He is regarded as a self-realized, nitya-siddha — eternally liberated — who transcended the need for formal initiation.

Teachings

Poondi Mahan gave no formal discourses and wrote no texts. His teaching was entirely through presence and occasional spontaneous utterances.

Poondi Swami's love was expressed by giving whatever people who asked him needed. If someone asked for health, he gave it; if someone came for spiritual experience, he gave it; if

it was for total fulfilment, he gave it; if it was for children, he gave it. Whatever anyone needed and asked for, he gave with love. (poondiswami)

When a mute boy was brought to him, Swami gave vibhuti and said "it'll take some time for this boy to speak." When the boy was healed and the parents wanted to offer money, Swami said: "I'm an alms-folk. I don't want money. Money must be given sufficiently to the doctor, teacher, washerman, barber for their services — it is not meant for me." (poondimahan) This encapsulates his teaching: complete detachment from wealth, ego, and body.

His Ashram

In the year 1959, he had a small ashram constructed at his village with the help of his devotees. (Epoojastore) After Swami started staying in the verandah of a house, the house owner left that house for Swami and shifted his family elsewhere. (poondimahan) This became the sacred spot that is now the Poondi Mahan Attru Swamy Ashramam.

Miracles

Several miracles are documented by devotees:

The Flash Flood: Once, when the Swami was sitting on the riverbed, a flash flood occurred. All those who saw him thought he must have been swept away and drowned. Once the flood had ebbed, the villagers rushed to the spot and found him still alive, buried up to his neck in the sand. They dug him out and the Swami walked away calmly as if nothing extraordinary had happened. From that day he became known as "Artragal Swami" or "River Swami." (poondiswami)

Teleportation: The owner of a firewood land once dropped Swami off at a faraway bus stand and returned home. He was astonished to find Swami sitting in his original place, with people confirming Swami had been there since morning. The owner subsequently incurred great losses and difficulties. (poondimahan)

Healing a Diabetic: A businessman named Dhansingh from Vellore had diabetes and consulted many doctors without improvement. When he came to Swami, Swami declared "he has no disease at all." Upon checkup, the sugar level had dropped below normal. He thereafter treated Swami as his Guru. (poondimahan)

The Dumb Child: A nine-year-old dumb boy was brought to Swami from near Chennai. All doctors had failed. Swami gave vibhuti and said "it'll take some time for this boy to speak." After his parents stayed in Poondi and offered daily oblations with devotion, the boy later became eloquent like a Tamil poet. (poondimahan)

The Lost Ring: A wealthy man who had lost a costly ring came to Swami. Before he could say a word, Swami told him "go and search in the drainage hole." The ring was found exactly there. The grateful man then began an annual Annadana (free food distribution) program that became a grand village festival. (poondimahan)

The Tiger Vision: One night a devotee named Vellayan came to the Eeshwara temple where Swami rested and saw a tiger in Swami's place. He ran in fear. When people heard of this, they confirmed their belief that Swami was indeed a great Mahatma and no ordinary person. (poondimahan)

Written Works & Discourses

Poondi Mahan gave no written works or formal discourses. His life itself was his message. No one ever heard him take the name of God or speak of spiritual matters in ordinary conversation. (poondiswami) However, a book about him exists: "Poornavadhoothar Poondi Swamigal Bhakthargalin Neradi Anubhavangil" (Direct Experiences of Devotees of Poondi Swamigal), compiled from accounts of devotees.

Final Days & Mahasamadhi

Around 1960, Poondi Swami sat down on the raised porch of a house by the side of the road in Poondi village. He never left that porch again for eighteen years until he attained Mahasamadhi in 1978. (poondiswami) His 46th Gurupuja (death anniversary) was celebrated on 3 November 2024, confirming the Mahasamadhi year as 1978. (Kalasapakkam)

Samadhi & Memorial

This is the Jeevasamadhi of Poondi Mahan. There is a place to sit and meditate, and one can enter meditative states effortlessly there. Poondi Mahan was revered as an incarnation of Paramashiva. (Sannidhi)

Present State of the Ashram & Daily Schedule

The Ashram is officially known as Sri Poondi Mahan Attru Swamy Ashramam and is managed by a trustee committee. **The daily schedule is as follows:**

5:00 AM — Temple opening

9:30 AM — Abhishekam

10:00 AM — Maha Mangalarti

10:15 AM — Prasadam distribution

1:00 PM — Temple closes (afternoon break)

3:00 PM — Temple reopens

6:00 PM — Evening Pooja and Mangalarti with Prasadam

8:30 PM — Temple closes (poondiswami)

The Ashram also conducts **Annadana Seva** (free food distribution) for devotees and the public, and accepts donations for this purpose.

Other Notable Information

Poondi Mahan's greatness was spoken of by Kanchi Maha Periyavar Sri Chandrasekharendra Saraswati Swamigal, Sri Gnanananda Swami, and Kripananda Variyar Swamigal. He also gave his blessings to a pregnant devotee, Ma Lokanayaki, declaring that a great divine soul would be born to her. (Sannidhi)

Even today, after Mahasamadhi, Swami continues to save devotees who worship his photograph. His energy and blessings are reported to be as alive and potent as during his physical lifetime. (Poondimahan)

Poondi Mahan stands as one of the most extraordinary Avadhutas of 20th-century Tamil Nadu — a saint who made no claims, spoke no sermons, wrote no texts, and yet transformed countless lives through the sheer force of his divine presence. 🙏

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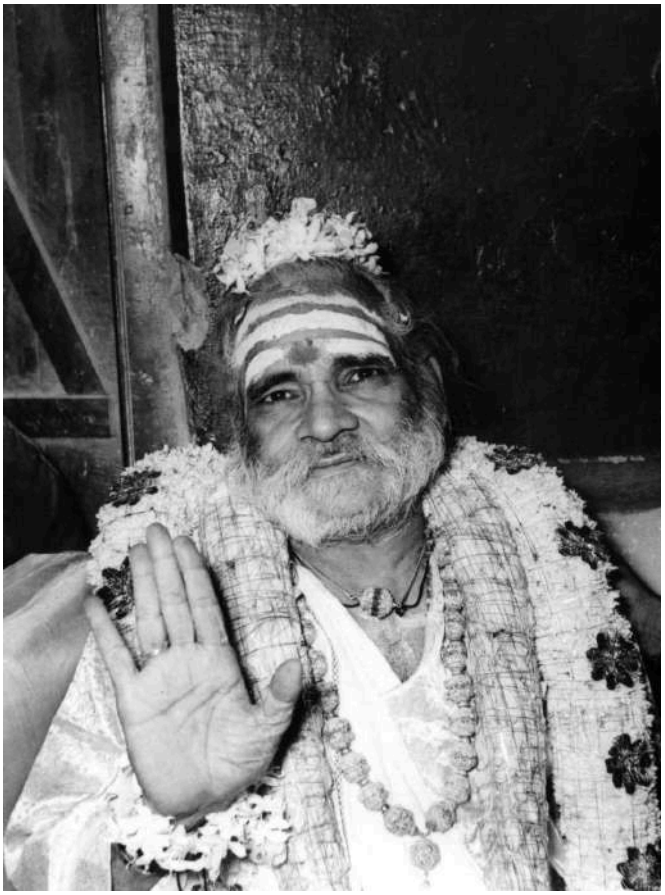
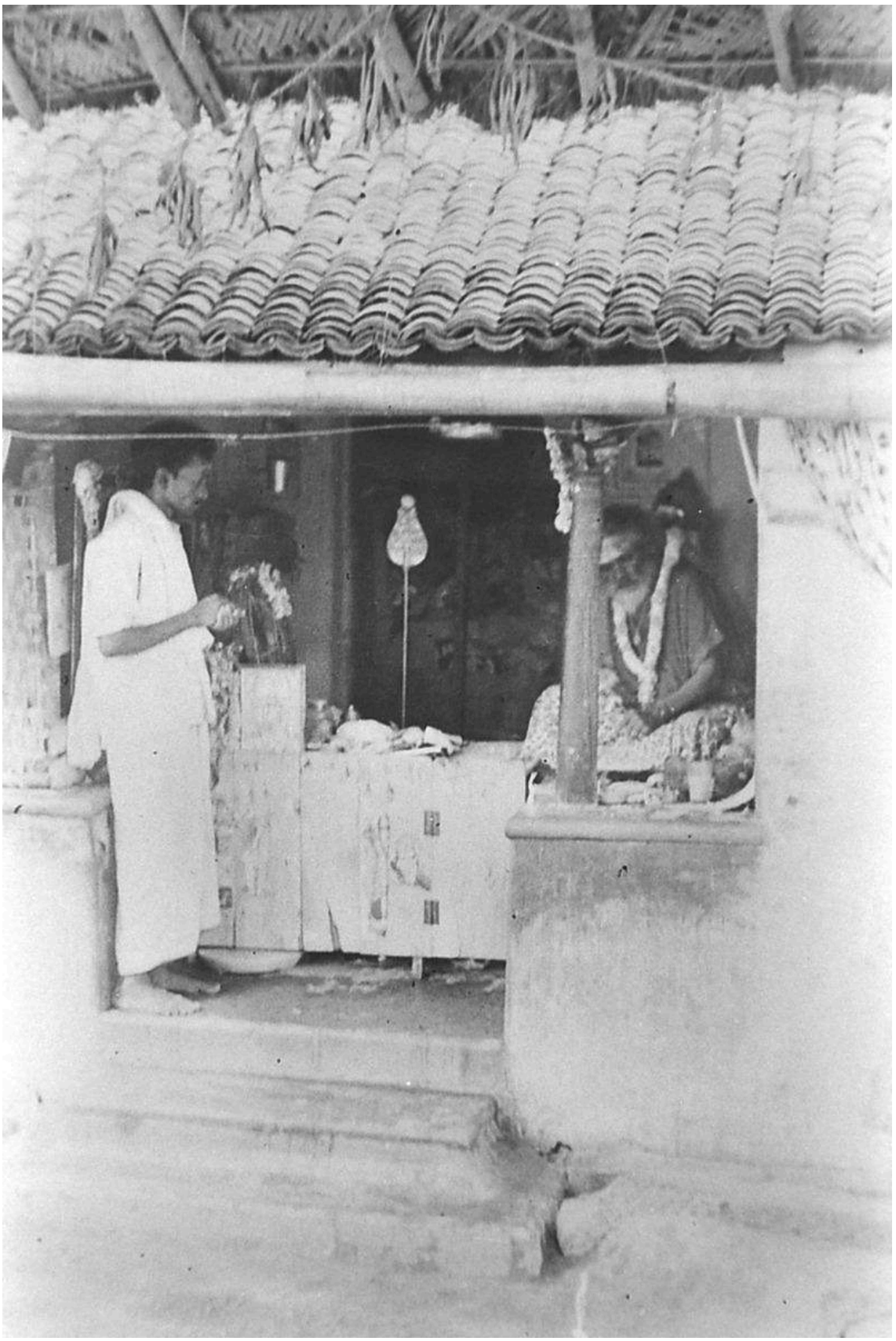
Ref: [poondimahan.org]

Photos





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Videos

Poondi Mahan, Thiruvannamalai Temple (9 min):

https://youtu.be/i2Lpejp8w5Q?si=CEO3j8FiLOmgQpcC

Poondi Mahan….deepa malai (10 min):

https://youtu.be/9q7v72pHQaw?si=Bw5A7Urx0N6cGxuJ

Poondi Mahan (11 min): https://youtu.be/SIS4VOyBfZ4?si=BEhPneDD5Y0GpMzm

Poondi Mahan (17 min): https://youtu.be/BQASE22QquQ?si=eWDHxofoedKl7_O_

Poondi Mahan Ashramam (17 min):

https://youtu.be/BQASE22QquQ?si=8K2VweFY4VcKhGK0

Poondi Mahan.. History and Miracles (19 min):

https://youtu.be/4fHHMPzq7gk?si=_YqWur5j93tEHCRp

Poondi Mahan miracles: ..The Saint who sat for 19 years:

https://youtu.be/RgEZWWQNk0M?si=tZveyMGVsX7vg04c

About Poondi Mahan (15 min):

https://youtu.be/z_G2n1S8sh0?si=gVpNq_lPgaPJce2w

Note: At the end of this ebook, two pages are included (see below), giving (I) Author info, and (ii) a master link and QR code to download all my Technical (viz. Thermodynamics, Heat Transfer, and Cryogenic Engineering) ebooks plus Spiritual ebooks, stored in archive.org.

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About the Author

Dr. M. Thirumaleshwar is a Mechanical Engineer with specialization in Cryogenics. He obtained his B. E. In Mechanical Engineering from Karnataka Regional Engg College, (Now NITK), Surathkal, India and M.Sc. in Cryogenics from the University of Southampton, U.K., and Ph.D. from the Indian Institute of Science (IISc), Bangalore.

He has worked in prestigious organizations such as BARC, Bombay and Centre for Advanced Technology (CAT), Indore,as Head of Cryogenics Dept and contributed to the design of cryogenic systems, including the Thermovac chamber for ISRO, Bangalore.

He was also a visiting fellow at Superconducting Super Collider Project, at Texas, USA.

He has also served as Professor, Head of Department, and Principal in reputed engineering institutions.

Dr. Thirumaleshwar has authored a large number of FREE ebooks on Engineering subjects such as Thermodynamics, Heat Transfer, and Cryogenic Engineering, which are useful for students and teachers.

Driven by a deep interest in India's spiritual heritage, he has also authored many FREE ebooks on Temples, Saints, Gurus, and Vedic topics, with the aim of preserving and spreading this knowledge to future generations.

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Dr. M. Thirumaleshwar
June 11, 2026

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